command of reciting and kawanah? [Presumably] because it is written, 'upon thy heart and thou shalt speak of them?' There too [in the second section] also it is written, 'upon your heart to speak. of them'! These words have reference to words of Torah, and what the All-Merciful meant is this: Teach your children Torah, so that they may be fluent in them.

Our Rabbis taught: Hear, O Israel, the Lord our God, the Lord is one.[10] Up to this point concentration[11] is required. So says R. Meir. Raba said: The halachah is as stated by R. Meir.

It has been taught: Symmachus says: Whoever prolongs the word ehad [one]. has his days and years prolonged. R. Aha b. Jacob said: [He must dwell] on the daleth.[12] R. Ashi said: Provided he does not slur over the heth.[13] R. Jeremiah was once sitting before R. Hiyya b. Abba, and the latter saw that he was prolonging [the word ehad] very much. He said to him: Once you have declared Him king[14] over [all that is] above and below and over the four quarters of the 'heaven, no more is required.

R. Nathan b. Mar 'Ukba said in the name of Rab Judah: 'upon thy heart' must be said standing. [Only] 'Upon thy heart'? How can you assume this? Rather say: Up to 'upon thy heart' must be said standing; from there onwards not [necessarily]. R. Johanan, however, said: The whole [first] section must be said standing. And R. Johanan in this is consistent; for Rabbah b. Bar Hanah said in the name of R. Johanan: The halachah is as stated by R. Aha in the name of R. Judah.[15]

Our Rabbis taught: 'Hear, O Israel, the Lord our God, the Lord is one': this was R. Judah the Prince's recital of the Shema'.[16] Rab said once to R. Hiyya: I do not see Rabbi accept upon himself the yoke of the kingdom of heaven.[17] He replied to him: Son of Princes![18] In the moment when he passes his hand over his eyes, he accepts upon himself the yoke of the kingdom of heaven. Does he finish it afterwards or does he not finish it afterwards?[19] Bar Kappara said: He does not finish it afterwards; R. Simeon son of Rabbi said, He does finish it afterwards. Said Bar Kappara to R. Simeon the son of Rabbi: On my view that he does not finish it afterwards, there is a good reason why Rabbi always is anxious to take a lesson in which there is mention of the exodus from Egypt.[20] But on your view that he does finish it afterwards, why is he anxious to take such a lesson? — So as to mention the going forth from Egypt at the proper time.[21]

R. Ela the son of R. Samuel b. Martha said in the name of Rab: If one said 'Hear, O Israel, the Lord our God, the Lord is one', and was then overpowered by sleep, he has performed his obligation. R. Nahman said to his slave Daru: For the first verse prod me,[22] but do not prod me for any more. R. Joseph said to R. Joseph the son of Rabbah: How did your father use to do? He replied: For the first verse he used to take pains [to keep awake], for the rest he did not use to take pains.

R. Joseph said: A man lying on his back should not recite the Shema'. [This implies] that he may not read [the Shema' lying on his back], but there is no objection to his sleeping in this posture. But did not R. Joshua b. Levi curse anyone who slept lying on his back?[23] In reply it was said: To sleeping thus if he turns over a little on his side there is no objection, but to read the Shema' thus is forbidden even if he turns over somewhat. But R. Johanan turned over a little and read the Scripture? — R. Johanan was an exception, because he was very corpulent.

IN THE BREAKS HE MAY GIVE GREETING etc. For what may he RETURN GREETING? Shall I say, out of respect? But seeing that he may give greeting, is there any question that he may return it? Rather [what I must say is]: He gives greeting out of respect and returns greeting to anyone. [But then] read the next clause: IN THE MIDDLE HE GIVES GREETING OUT OF FEAR AND RETURNS IT. Returns it for what reason? Shall I say, out of fear? But seeing that he may give greeting, is there any question that he may return it? Rather [what we must say is], out of respect. But then this is the view of R. Judah,[24] as we learn, R. JUDAH SAYS: IN THE MIDDLE HE